

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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MINUTES OF A GENERAL COUNCIL

HELD IN FARM STREET CHAPEL, BIRMINGHAM, COMMENCING JAN. 1, 1862.

(Concluded from page 184.)

President CANNON: I do not know that it is at all necessary for me to add anything to the remarks which have been made. It is enough to say that I fully feel the importance of them. Still, while brother Amasa was speaking, a few thoughts entered my mind which I may as well give utterance to now. When we get together as Elders in our private comminglings, instead of conversing on subjects that would develop our minds and result in an increase of knowledge and consequent efficiency in ourselves, we are too apt to converse on trifling matters—things of no utility or value, low gossip, and subjects anything but in consonance with the dignity of our callings and the sacred nature of the duties devolving upon us—about this man and the other man, this thing and the other thing, instead of conversing upon subjects that would have a tendency to enlarge our minds and increase our understandings. This, among other habits which are wrong and have an evil tendency, we should carefully avoid, and so occupy the time when we are together that our conversation may be profitable to each other. When we are listening to each other preaching or conversing, and observe any errors of style or manner in what may be said, we should correct

one another in a kind and brotherly spirit, not fault-finding nor criticising one another to show our superior information, but that those who have committed the errors in speaking may have a knowledge of their mistakes and improve. If I am in the company of my brethren and state something that might result in a misunderstanding, or would have a tendency to lead any one into error, or if I make a blunder in language, I always take it as a favour if they correct me and point out language that would better convey the meaning I wish to express. When they do this, I feel thankful; for my highest ambition is to tell the truth plainly and simply, so that it may be easily understood. If we cultivate this among ourselves, it will result in a great amount of good, because we can each discover the mistakes and errors of others better than we can our own. I have habits of which I am to a great extent ignorant, and of which I cannot judge so well as those with whom I associate. There is scarcely any man so well adapted to form as correct conceptions of his own habits and manners as those who surround him: hence the importance of correcting one another. If, when we are in each other's society, we call each other's attention to these points, and en-

deavour to instruct one another, it would be of great use to us in forming good and correct habits which will be of benefit to us in laying the principles God has revealed to us before the people.

There are a few things I wish to say in the course of my remarks relative to Tithing, so that we may not leave anything undone while together which we have time to do. I presume the Elders will understand the principle that operates upon me in this matter. I have equally with you the interests of the work at heart, and desire to see it progressing in all its parts, and everything done that can be done to further them; and in calling attention to these matters, it is not with any desire to find fault with any one, or to cast any censure upon the brethren, but that we may not lose sight of the principle that would conduce to the prosperity of the work, whether it be the sustaining of the publications, Tithing, or anything else connected with our duties, so that every subject may receive in its time and season a due share of our attention. I feel, in labouring among the people, to dwell on Tithing and other subjects of a similar character, in their time and season, as much as on faith, repentance, or baptism for the remission of sins. I feel that if the Saints do not pay one penny of Tithing, the principle should be taught to them, so that wrong ideas might be removed from their minds; and that if they are not able to pay a penny of Tithing, they may have the desire in their hearts to do so when God blesses them with means. I feel it should be dwelt upon, not for the money, (for that is but a small matter,) but for the principle, that they may understand it, and, through understanding it, gain power to obtain the blessings that are to be obtained through a faithful observance of it. The importance of the principle impressed upon the Saints will be of incalculable value to them in years to come, however poor and unable they may be to-day to increase the fund. I am convinced that many of the Elders do not appreciate the importance of this sufficiently. They think that the teaching of the principle of Tithing is unnecessary, because many of the Saints are in poor circumstances. The avoidance of this princi-

ple on the part of the Elders has an injurious effect; for though there may be some who are too poor to comply with it themselves, yet there is no true Latter-day Saint, whether rich or poor, who does not rejoice in it, realizing that it is a principle which enriches those who believe and obey it, both temporally and spiritually. To show to you, brethren, how much the Tithing has decreased, I will merely state to you that in one quarter in 1859 there was upwards of one-half more paid as Tithing by the British Mission than there was during the corresponding quarter in 1861. That is, the amount paid as Tithing by the members of the Church in Great Britain in 1861 was less by one-half than the amount paid by the same number of Saints in 1859. This decrease in the amount of Tithing paid in, with the numbers equal, if not greater, will afford food for reflection to the Elders. During this same quarter of '59 the amount used in the various Conferences for the support of the Elders was a little rising of twice as much as that expended in the corresponding quarter in 1861; and the amount which reached the office as Tithing during that same quarter was also upwards of twice as much as the amount received during the first quarter in 1861. This, as I have before said, makes the amount contributed as Mission Fund and paid as Tithing during the first quarter of 1861 one-half less than that paid in by no greater a number of Saints in 1859. That the poverty of the Saints and the hardness of the times have something to do with this great falling off, I have no doubt; but I do not think that this decrease in funds is altogether attributable to the falling off in trade. Do you not think a great deal of it is owing to a neglect or indifference on the part of the Elders? There were a great many families supported from the Mission Fund who have since emigrated; but their departure has not made the difference one would have imagined, nor as much as was anticipated previous to the emigration; for, in the quarter after their leaving, there was only some £64 less used than was expended during the quarter before they emigrated; so that the Elders remaining spent within sixty odd pounds of as much as was spent when they were all here. I

call your attention to these figures because I think it is my duty to do so. I know what the desires of the authorities at home are upon the subject—that they are very anxious the expenses should be reduced; and the brethren of the Presidency here feel precisely the same. I have no doubt the Elders generally have tried to be careful; but if no remarks were made upon the subject, I am satisfied that some carelessness would be indulged in on these points by some who might forget the nature of the circumstances that surround us and measurably the character of the work we have to do. It is not to preach alone that we have been sent forth, but to aid those who have embraced or may embrace the truths we preach to gather home to Zion; and if we cannot exercise faith enough to devise ways and means to deliver them from Babylon, then our labours are comparatively vain and fruitless. Zion is not built up, and the kingdom of God is not established as it would be if the Saints were delivered from the bonds that now bind them. President Young spoke very plainly upon this subject before I started upon this mission. He has been very careful in charging us relative to our duty upon the matter, and we cannot be too careful in the disbursement of the means we may have the control over. For myself, I feel all the time the importance of being careful and saving. Everything that you get and all the Mission Fund consumed by you, if you do your duty honestly and faithfully, is charged to you upon the books, comes to the Office on the quarterly reports, and can be referred to in after years. Which of you would like to have the opinion prevail in after years, or the feeling engendered in the minds of the brethren presiding, that you were not so economical or so careful as you should have been. How would you feel if the question should arise respecting the appointment of any of you to a position of trust and responsibility, and it should be said, "Brother So-and-so took advantage of his position in England and wasted means: he is not the man to be trusted?" I want us all to be wise in the use of means, and not squander them, and to see that the means with which God blesses the people are wisely appropriated for the deliverance

of our brethren and sisters who are crying for deliverance from Babylon. In some of the fields of labour the Mission Fund and Tithing have been kept about equal, while in some others the Mission Fund has far exceeded Tithing in amount. In fact, in some places, Tithing seems to have been almost, if not altogether, lost sight of and forgotten. Some seem to be able to get along with far less means than others. I cannot tell you at present what the exact difference is, but I have looked over the reports as they came in, and there are differences in various parts, as if some were not so careful of the means coming into their hands as others have been. How every man has performed his duty in this matter as well as in others, will be known and understood, and have its influence upon our future career. God will know it independent of whether any being upon the earth but ourselves knows it, and it may in future years operate upon our course materially. If it should not, and we have faithfully and honestly done our duty, we shall have a conscience void of offence, knowing that we have used the means of the Church in a manner that will result in the emigration of the greatest possible number of the Saints to Zion. President Young expresses himself as being pleased with the reports which he receives of the condition of things in this country, and every one of us, I am confident, will be desirous that this feeling should continue and increase, and pursue such a course that the Saints throughout the country will feel more and more that we are their friends whom they can trust in spiritual things, and equally as far with things that appertain to their temporal salvation. We would like to see the Elders having the ambition to go to and lessen every expense that prudence and the circumstances under which we are labouring will dictate them to do,—not by any means to pursue an extreme course, but in wisdom and prudence lessening every expense, so that every expense which can be saved may be saved and appropriated to the accomplishment of the designs of the authorities at home for gathering out the Saints and building up the kingdom of God. There is not a letter that comes from the President but breathes a spirit of anxiety and care

to have the Saints gathered home. He is willing to send down teams, &c., and men to take charge of them; but he cannot get money to do many things that he desires to do. You know how it is, my brethren. We have had the handling of a little: let us, then, save a sixpence here and a half-crown there; and if we pursue a wise and economical course of this kind, the Saints will be influenced by our counsel and example, and they will see that we are their saviours, labouring continually for their welfare and salvation. I trust my remarks will be borne in mind by the Elders when they get to their fields of labour. The poor Saints are capable of wonderful things, if their energies are drawn out and directed aright. Many contrast the condition of the people in these countries with that of those in America, and, in seeing the disparity between them, speak of it in such a manner that it grieves thousands and makes them feel dissatisfied with their condition and believe they are poorer than they really are. It was wisely remarked to me by one of the Elders that "This people never know any other way of living than that which they have been reared in, and would not understand the difference, if the contrast was not held up before them." It was a wise remark, and I felt that it would be unwise to hold up the contrast between their poverty and condition here with the condition and circumstances that surround Saints in such a land as the land of Joseph.

There is another point I wish to allude to while I am on my feet. We have been talking about writing for the *Star*, and I wish to say that I would rather see the Elders writing for it than for any other periodical. If any of them possess a burning desire to appear as the defenders of the truth in a literary point of view, I wish them to understand that they are not sent here to run a tilt in literature with every ragamuffin or anonymous newspaper correspondent who may write falsehoods against the Saints or attack the truth. None of you are sent here to do anything of the kind. The Presidency have established an office in Liverpool, and appointed men to labour there writing and publishing; and I do not think that any of you Elders have been

appointed to take their callings from them. Their callings are to write works and articles, and to supervise all that may be written for publication by the Elders; and if I understand your callings aright, you have no right to take upon you the labours which legitimately belong to them. If there is anything you would like to have appear in public, it will not detract in the least from your dignity to submit it to us for supervision. I wish to see the Elders launch out and write; but I wish to see those writings coming to the Office; and if there should be 500 errors in them, it will make no difference to us. No man writes so correctly but faults can be found in his writings; and if you act upon the instructions given here during this Council, and do the best you can, I am satisfied that your literary labours will become valuable aids in spreading the truths of the Gospel. May God add his blessing unto what has been advanced, and seal the truths we have heard upon our minds. Let us treasure up the principles contained in the instructions we have heard in our hearts and converse upon them when we come together. May we continually glorify the name of our Father on the earth, is my prayer for Christ's sake. Amen.

President RICH: I can truly say that I have felt to rejoice ever since this Council has commenced, and I am only sorry now that the period has so near arrived when it will be closed; for we have to separate here and go to our several fields of labour. But I am glad we can go to them and enter upon the work that lies before us with increased energy and faith. It has been wise and profitable to us to come together, and I feel confident that it will result in good, not only to us, but also to the Saints among whom we labour and over whom we preside; for we shall be able to impart unto them of the good we have received and instruct them in the principles that have been treated on whilst together. This thought should encourage us at all times and under all circumstances to obtain all the good that comes within our reach; for we shall not only enjoy it ourselves, and be made better and happier through possessing it, but we can also bless others with it and increase

their happiness. I feel that we ought at all times to take advantage of every such opportunity, that we may learn to understand and comprehend everything we ought to comprehend, that we may be the better qualified to fulfil the duties which rest upon us. We cannot discharge them efficiently unless we pursue a course of this kind. Our eyes should be opened and our ears unstopped to see and hear what is passing around us, and we should gather to ourselves things of worth, and treasure them up, that we may be prepared to use them for the benefit of ourselves and others.

One thing I wish to mention before separating; not but what I have the utmost confidence in the good feelings and intentions of the brethren who are here, but I think it right to express my mind upon it for your benefit. I have found that one thing has existed in times past which always makes me sorry when I think of it, and that is the course pursued by some men who have occupied positions as Presidents and Pastors, who have had authority and power over the Saints. They have required the people to do this, that, and the other thing, and have enforced their requirements with rigid strictness. We all occupy positions of responsibility. When we separate and go from this place, we to a greater or less extent preside over the people, dictate them, and have control over our brethren and sisters. What course, then, ought we to pursue in regard to this matter? I should be very sorry if any of my brethren pursued a course to rule with a rod of iron. This course has always brought sorrow and evil to the Saints where it has been pursued, and it is not the course that we should follow. Our business is to bless the Saints—to do good to them. We ought to feel that we are ministers of the Son of God. We are his representatives, and officiate in his name as his ministers amongst the people, no matter what positions we may occupy; and we should administer as he would administer if he were here in person, and fill our places with dignity and in kindness, in that manner that will bless the people and take no rights from any one, neither oppress any one. The moment we depart from the principle of right, we are bound to do

somebody wrong. We could not bless ourselves, if we departed from that which was right. How could it be a blessing to me or to you to oppress anybody? It could bring no honour to us in this world, nor in the world to come. If the Lord has committed to us a charge, it is to labour for the benefit of those given into our care, not because we are any better than they are. The Lord will not bestow anything upon us but what he will bestow upon them, if they are faithful; and we are only chosen as his instruments to minister blessings to his people. He has not placed us in the positions we occupy to be masters to rule with a rod of iron, but to be as fathers to the people, treating them with kindness and love. This will bring about that union which we desire to see, and every man pursuing such a course will gather around him the love and good feelings of the Saints and strengthen their confidence in him; and every individual that loves the truth will love such a man because he is trying to bless them continually. When they love such a man, they are bound to love him always; and when they meet him in another country, they will greet him with fondness and pleasure. But take an opposite course, and the result would be that they would always be glad when the man who was acting tyrannically was gone away from them, and sorry when they had to meet him, because he had deprived them of their rights. To take a wrong course is to injure ourselves in this as well as in every other matter. A wrong course pursued by us brings evil upon us, while to pursue a course that is right is to bring blessings to ourselves. I do not wish to have any of my brethren understand that we are to sanction any wrongs or iniquities. It is our duty to correct wrongs and put down corruption; and if we do not do so, we fail to do our duty. But we should feel that we are required to act in charity and kindness towards the people as servants of God. It will not do for us to expect every man and woman to walk up to our standard in everything. We must be contented to get people to do what good they will do, and cherish a disposition to do good within them, whether the good they do comes up to our stand-

ard or not. A man—a good man—once told me that he had laboured under a mistake all his life. He had looked for other people to do just as he wanted to do himself. What I have to say upon this matter is, Let the people do what good they will do, and try to lead them continually to do more good. I do not like to see men act upon the principle of having an iron bedstead made just so long, which every person must be made to fill. If those laid upon it are not long enough, they must be stretched out; if they are too long, they must be shortened. I heartily despise the principle. And I desire to see the Elders having souls liberal enough to consider mankind as they are, and commence to apply to them the principles of salvation, impart to them the truth, and get them to apply it. All eternity is before us; and if we happen to learn any faster than they learn, all right; but let us not get out of patience with them because they do not learn so fast as we do. In this country people have been cut off wholesale. Is this ministering salvation, or acting upon the principles which influenced the Son of God? Let us be of that number who act as ministers of salvation; and if the people will not receive life, let us not administer death. We have a power to use: let us use it with an eye single to the glory of God. We shall not feel satisfied with ourselves if we act upon a different principle. When we get home to Zion and look back upon our labours, we shall be filled with sorrow, if we have pursued a wrong course. Let us impart good to all and preside in kindness, blessing our brethren and sisters where we labour, and being a blessing to them while in their midst.

There is another matter to which I would call your attention. I have seen many Elders fail by raising difficulties which they were not able to manage. If you accuse a person of a wrong, and you cannot prove it, you fail in your attempt and lessen your influence. If there is a wrong, and you find the means of proving that wrong, go to work and prove it: you can then deal with it, and your influence will be increased. But if you fail to sustain the accusation you make, you lessen your influence. I always try to adopt this course myself. If I know that an evil

exists, I try to find it out, and then I begin to operate. You will find, by doing in this way, that your influence will be increased. I cannot tell you everything you must adopt. We could not tell you everything at a hundred meetings: we only mention the few things that we have time to draw your attention to. If you possess the same spirit that we possess, you will learn, and apply in your labours all the time what you do learn, and be as much benefited yourselves as anybody else. I am oftentimes blessed myself in my labours and preaching as much as, if not more than, the congregation I am preaching to.

We should always have a single eye to the perfecting of ourselves in everything that we do. There is nothing we have to say or do but should be said and done right. There is no small improvement to be made by us; and however far short we may be now of being qualified for the dominion and power we anticipate in the future, the advancement has got to be made before we can enjoy them. I feel myself that the instructions we have received relative to improvement are good, and should enter into our feelings and actions. I am a believer in the truth that we can improve a great deal, if we are disposed to apply the little time we have to spare to that purpose. But if we put it off till some good time or more convenient season comes, we will never see that time. Apply to-day and to-morrow, and continue your application to the acquirement of knowledge, and that is the means by which you will continue to improve. But if you never commence the work, it will never be accomplished. I am well satisfied that there are a great many things we need to improve in, although we are High Priests, Seventies, &c. There are a great many things we lack a knowledge of, which it would be well for us to know. I do not care though I were a hundred years old, I would try to learn; and I am prosecuting my studies for self-improvement, though I am 53 years of age. I want to get every good thing that I can obtain. I rejoice and thank God that there is an eternity before us which will have no end, and in which I shall have time to learn everything needful. Brethren, let us be

wide-awake to our interests and prepare ourselves for the high destiny that lies before us. God is putting us in the way to acquire every qualification for it, if we will be wise and use the opportunities placed within our reach for our own advancement. We have got to take these things into account and prepare ourselves for that which we desire to obtain. God has performed his part already by placing the truth within our reach. We will not have to wait a day nor an hour for his blessings, if we are diligent and faithful; but they will be with us all the time. People talk of what they are going to have in eternity. What we get in this world we are sure to carry with us, if we do not part with it. If we do not get what is required to qualify us for the future glory we anticipate, in this world, we shall have to get it in some other. I desire the brethren to obtain all the blessings they can enjoy, and I desire they should enjoy every blessing. Just as I feel about you, I feel about all mankind who will listen to and obey the truth. You have the care of the Saints over whom you preside. If you continue teaching them the principles of salvation, they will rejoice. They will feel well, and be happy, and do more work and live better than they would do otherwise. This we know by experience. I can say truly that I feel well, and thank God for the blessings of his kingdom, and also that we have been permitted to come together and be instructed. Let us never lay down our watchcare that we have taken upon us. We shall be ministers of salvation while we live upon the earth, if we always do right, and the power of God will increase upon us, no matter where we are or what position we occupy. Let us be faithful and diligent, and do everything in our power to build up the kingdom of God, that we may occupy a place as saviours on Mount Zion. If we do so, we are sure to be satisfied with ourselves, and our brethren will be satisfied with us; and when we are brought up before our God, we shall hear the approving words, "Well done, good and faithful servant!" This is certain to be the result, if we are faithful; and that it may be so is my prayer in the name of Jesus Christ. Amen.

President CANNON moved that Elder

John D. T. McAllister be appointed President of the Birmingham Conference. The motion was sustained by a unanimous vote.

President CANNON: I wish to make some remarks relative to the conduct of the Elders with females, and I wish to ask you if you have never wondered why it was that some Elders seem to be standing still who occupied prominent positions in the Church in past days, but whose influence seems to have dried up till they have become like fossils in the kingdom of God. Have you ever reflected upon the subject at all, or sought for a reason for this standing still on the part of men whose prospects years ago were of the brightest character, seemingly indicating a rapid growth of influence and greatness? We have, and we have found this fact in our experience—that the men who have gone on missions and sought to secure wives for themselves—who have sought to gain an influence over the minds of females—are the men who are stunted in their growth to-day, while their brethren are passing by them in power and influence. What I wanted to say was, I trust my brethren before me will take warning by these things, that our barks may not be shattered upon the rock on which theirs have been stranded. We shall avoid this fruitful source of evil, and grow and continue to grow and increase as long as eternity endures. There is nothing more effectual to the destruction of a man's influence and growth than this. If he does nothing more than lay his plans to gain an influence over females or secure wives, he is stunting his growth in the kingdom of God. If he does worse, he is effectually destroying himself. You understand the principle; and if you look over the array of names with which you are acquainted, you will see it painfully illustrated in numerous instances. I could mention scores of names, and brothers Amasa and Charles could mention hundreds, who were just as bright and promising as any Elders now before me, who have destroyed their influence, gone backwards, and become cyphers in the kingdom. Let us shun this and act the part of wise servants, so that we may not lose any blessing we desire to obtain.

Elder H. W. BARNETT sang "An earthquake seems to shake the globe." A desultory conversation was carried on for some little time among the Elders relative to matters connected with the

coming emigration. Singing—"When shall we all meet again?"

Council closed with prayer by President Lyman.

Reported by E. L. SLOAN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 29, 1862.

THE OUTGATHERING OF THE SAINTS.

THE time is now drawing nigh when many of the Saints will bid farewell to the land of their fathers and cross the broad Atlantic in quest of a home among their brethren and sisters in the far distant land of Zion. And before doing so, it will be to their interest to consider well the step they are about to take, honestly and justly counting the cost of obtaining the object for which they are setting out, and satisfying themselves as to whether that object which lies in distant prospect before them is or is not worth the sacrifice they are about to make for its possession. To do this, they must look at the matter from various points of view. And what is really the object which the Saints have in view in gathering to Zion? What is their motive, their design, the moving spring of their hearts, in thus setting out on their pilgrimage to the City of the Saints?

We can tell them what it ought to be. The great, leading motive of every true-hearted Saint in gathering with the people of Zion is and should be *obedience to the revealed will of God*. Nothing is more certain than the fact that God has commanded his children to gather themselves together to the place which he has by revelation appointed as a haven of security for them and their posterity while the wicked and rebellious among the nations are being scourged for their long-continued disobedience. What God commands, then, his children are in duty bound to obey. It is true they are free agents, endowed with the faculty of freewill. They are at perfect liberty to choose and determine their own course of action—to receive or to reject his mandates—to obey or to disobey any or all of the commandments which he has given them. In this respect, every one is the arbiter of his own destiny. All are free, perfectly free to fulfil the behests of Heaven and accomplish their own exaltation, or to dishonour them and by so doing dishonour themselves and frustrate the benevolent designs of their Father in their behalf. If they exercise their freedom to obey, the blessings and rewards of obedience will follow them; but if, on the other hand, they determine to rebel, and stubbornly persist in that course, the results, the fearful results thereof will as surely follow, bringing disappointment and misery in their train.

"Come out of her, my people," is the word of the Lord, both in former and latter days, "that ye be not partakers of her sins, and that ye receive not of her plagues." What those "plagues" are that will desolate the earth in the latter days, now nigh at hand, every reader of ancient and modern revelation and every observer of the signs of the times must well know. "War," with all its attendant horrors, will stalk through the earth, from nation to nation and from kingdom to kingdom; and "famines and pestilences and earthquakes

in divers places," though fearful in the extreme to contemplate, will be but "the beginning of sorrows;" for "great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," will fill up the dark catalogue of sorrows that will overwhelm the guilty nations of the earth. From these direful plagues, to which the finger of prophecy has long pointed, the Saints of God are determined to make a timely escape. God, through his servants, hath commanded them so to do, and in willing obedience to his Divine call, they flee to the valleys of the mountains of Zion for safety; for it is there that he has promised to overshadow them with the protecting wing of his power while his wrath and indignation are poured out upon the rebellious nations of the earth. He says, by revelation through his servant Joseph:—

"Ye are called to bring to pass the gathering of mine elect, for mine elect hear my voice and harden not their hearts; wherefore the decree hath gone forth from the Father, that they shall be gathered into one place upon the face of this land, to prepare their hearts and be prepared in all things against the day when tribulation and desolation are sent forth upon the wicked; for the hour is nigh, and the day soon at hand, when the earth is ripe; and all the proud, and they that do wickedly, shall be as stubble, and I will burn them up, saith the Lord of Hosts, that wickedness shall not be upon the earth." (Doc. and Cov., p. 114.)

"Wherefore, prepare ye, prepare ye, O my people; sanctify yourselves; gather ye together, O ye people of my Church upon the land of Zion, all you that have not been commanded to tarry. Go ye out from Babylon." (Doc. and Cov., p. 325.)

Another motive which should prompt the Saints to gather, or another object which they should have in view in so doing, is to assist in building up Zion. God has said that in the last days He "will build up Zion." But in doing this he will use men as his instruments. If, therefore, the Saints expect temples to be reared and cities to be built up, while they enjoy the blessings of an organized community established in security and peace, they must, in the name of the Lord and by the power and guidance of his Spirit, themselves perform that work. This, then, should be one of the leading motives actuating them to gather—to be instrumental in the hands of the Lord and his servants in building up and adding to the glory and prosperity of his kingdom. And is it not an honour—an inestimable privilege, as well as a duty, to be thus engaged in the service of the Great Master-Builder of Zion?

Another motive prompting the Saints to gather should be the placing themselves, by that means, in such a position as to be better able to observe the laws of God and to live more fully up to the requirements of the Gospel. The ordinances and laws of men in the various nations of the earth are in many cases so diametrically opposed to the principles of the Gospel and the will of Heaven, that it is indeed a matter of impossibility for the people of God to live their religion and enjoy its ordinances and blessings to anything like their full extent. But in Zion, where the servants of God are the administrators of his laws, and where the voice of God is the voice of the people, the revelations of his will with them being "the end of controversy," the case is altogether different. And therefore to those who can intelligently appreciate that difference the motive for gathering to the dwelling-place of Zion is thus materially strengthened and increased.

Comparatively few among us have yet fully realized the fact that a great, a vast, a stupendous work of preparation has yet to be done before Zion can attain her full glory and power. Before her King can come and sit upon the throne of power and universal empire, the kingdom has to be formed and established and prepared for his reception. The Gospel has to be spread among all nations, its laws administered, and its powers and blessings experienced by the honest in heart in

every land. And therefore it is essentially important that all who are striving to fulfil the great command of gathering out from among the nations to the distant land of Zion should also strive, by bringing new members into the Church, to fill up their places thus made vacant by emigration, and so balance the out-gathering by the ingathering. In this way, the work of the Lord in these lands will increase, and thus gain by the loss it sustains. This Mission is one of the nurseries of the latter-day Eden. Here, as in other lands, the Gospel has to be sown, and plants upreared; and when the seedlings have grown and become "plants of renown," it is necessary that they should be transplanted to an honourable position in the "garden of the Lord" in Zion, to "beautify the place of his sanctuary." By so doing, and at the same time filling up the vacated places with new plants, the great work of the last days is strengthened and increased, and year after year adds its quota to the sum of those that shall be saved and exalted in the kingdom of God.

The Saints, in gathering, should make it a point of honour and duty to enhance the interests of Zion by carrying with them and adding to the treasury of the Church all the useful knowledge and all the benefits of their experience gained in these lands. Many opportunities are afforded here of accumulating knowledge upon a variety of useful and important subjects. The Saints, therefore, who are left behind should study to avail themselves of all the advantages thus obtainable, in order to enrich and strengthen the work of God, remembering that it is He who blesses them with those means and opportunities, and holds them responsible for the use they make of them.

The Saints should also bear in mind the fact that although it is God's work they are engaged in, and his kingdom which they have the privilege and honour of labouring to build up, it is for *their* good and benefit that the work is performed. By building it up, they are building themselves up; by promoting its interests, they are furthering their own; by adding to its glory and perfection, they are increasing their own. By seeking first the kingdom of God and its righteousness, they are adding to their own honour and exaltation in that kingdom, and establishing their own righteousness. The kingdom is the Lord's, but all its wealth, its power, its glory, and its blessings are theirs. This reflection should therefore stimulate them to renewed diligence, knowing that whatever they do in forwarding the great Latter-day Work, the more honour they are conferring upon themselves and their posterity after them.

ERRATUM.—In President Lyman's remarks given in the last No. of *Star*, 179th page, 2nd col., 24th line, the word *you* is omitted after the word "wish."

HISTORY OF JOSEPH SMITH.

(Continued from page 184.)

Tuesday 18.—At 8 a.m., the Legion assembled according to orders, and organized at 9 a.m., under acting Major-General Jonathan Dunham. The first cohort under the command of Colonel Stephen Markham acting Brigadier-General, and the second cohort under Colonel Hosea Stout acting Brigadier-General.

Just before I was informed that there were several boxes of arms landed at the upper stone-house, which were secured by the Marshal. Soon after it was discovered that the arms (40 stand) had been sent by H. G. Sherwood, and the Marshal bought them for the city.

About 1½ p.m., I proclaimed the city under martial law, and caused the

following orders to be issued from the Mayor's office:—

‘PROCLAMATION.
Mayor's Office, City of Nauvoo,
June 18th, 1844.

To the Marshal of the City of Nauvoo.

From the newspapers around us, and the current reports as brought in from the surrounding country, I have good reason to fear that a mob is organizing to come upon this city, and plunder and destroy said city, as well as murder the citizens; and by virtue of the authority vested in me as Mayor, and to preserve the city and lives of the citizens, I do hereby declare the said city, within the limits of its incorporation, under martial law. The officers, therefore, of the Nauvoo Legion, the police, as well as all others, will strictly see that no persons or property pass in or out of the city without due orders.

JOSEPH SMITH, Mayor.”

About 2 p.m., the Legion was drawn up in the street close by the mansion. I stood in full uniform on the top of the frame of a building.

Judge Phelps read the *Warsaw Signal* extra of the 17th, wherein all the “old citizens” were called upon to assist the mob in exterminating the leaders of the Saints and driving away the people.

I addressed the Legion for about 1½ hours. The following synopsis of this address was compiled by George A. Smith from the verbal reports of Joseph G. Hovey, William G. Sterrett, Robert Campbell, and many others who heard the Prophet on the occasion:—

“It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the Gospel. The opposition of these men is moved by the spirit of the Adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.

We have never violated the laws of our country. We have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and national Constitutions. We have turned the barren bleak prairies and swamps of this State into beautiful towns, farms, and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, &c., are those who themselves violate the laws, steal and

plunder from their neighbours, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon this innocent people. I call God, angels, and all men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies; and while they assemble together in unlawful mobs to take away our rights and destroy our lives, they think to shield themselves under the refuge of lies which they have thus wickedly fabricated.

We have forwarded a particular account of all our doings to the Governor. We are ready to obey his commands, and we expect that protection at his hands which we know to be our just due.

We have taken the counsel of Judge Thomas, and have been tried before a civil magistrate on the charge of riot,—not that the law required it, but because the Judge advised it as a precautionary measure to allay all possible pretext for excitement. We were legally acquitted by Esq. Wells, who is a good judge of law. Had we been before the Circuit, the Supreme, or any other court of law in the State or nation, we should have been acquitted, for we have broken no law.

Constable Bettisworth comes here with a writ requiring us to go before Mr. Morrison, ‘or some other justice of the peace of the county,’ to answer to the charge of riot. We acknowledged ourselves his prisoners, and were ready to go before any magistrate in any precinct in this part of the county, or anywhere else where our lives could be protected from the mob who have published the resolutions for our extermination which you have just heard read. This is a privilege the law guarantees to us, and which the writ itself allows. He breaks the law, and refuses us this privilege, declaring that we shall go before Morrison in Carthage, and no one else, when he knew that a numerous mob was collected there who are publicly pledged to destroy our lives.

It was under these circumstances that we availed ourselves of the legal right of the ancient, high, and constitutional privilege of the writ of Habeas Corpus, and were brought before the Municipal Court of this city, and discharged from the illegal detention under which we were held by Constable Bettisworth. All mobmen, priests, thieves, and bogus-makers, apostates and adulterers, who combine to destroy this people, now raise the hue and cry throughout the State that we resist the law, in order to raise a pretext for calling together thousands more of

infuriated mob-men to murder, destroy, plunder, and ravish the innocent.

We are American citizens. We live upon a soil for the liberties of which our fathers perilled their lives and spilt their blood upon the battle-field. Those rights, so dearly purchased, shall not be disgracefully trodden under foot by lawless marauders without at least a noble effort on our part to sustain our liberties.

Will you all stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? ('Aye,' shouted thousands.) He then said—'It is well. If you had not done it, I would have gone out there, (pointing to the west,) and would have raised up a mightier people.'

I call upon all men, from Maine to the Rocky Mountains, and from Mexico to British America, whose hearts thrill with horror to behold the rights of freemen trampled under foot, to come to the deliverance of this people from the cruel hand of oppression, cruelty, anarchy, and misrule to which they have been long made subject. Come, all ye lovers of liberty, break the oppressor's rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the principles of our glorious Constitution and the people's rights. (Drawing his sword, and presenting it to heaven, he said)—'I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb. While I live, I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, oh, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion, and alarm upon alarm, any longer.

I call upon all friends of truth and liberty to come to our assistance; and may the thunders of the Almighty, and the forked lightnings of heaven, and pestilence, and war, and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the

truth will lose eternal life. Hold out to the end, and we shall be resurrected, and become like Gods, and reign in celestial kingdoms, principalities, and eternal dominions, while this cursed mob will sink to hell, the portion of all those who shed innocent blood.

God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation.

May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood, which he hath conferred upon me."

The people said 'Amen.'

Hyrum said that the statement of Sharp in the *Warsaw Signal*, that he (Hyrum) had threatened to take his life, was false as hell, and there was not a syllable of truth in it.

About 3½ p.m., I took the command, and with my staff rode in front of the Legion, marched up Main-street, and returned to our former parade-ground. The number on parade was very large, considering the number of soldiers who had been sent on missions. After dismissing the Legion to their several commands, I returned home, and gave orders to the several commanders only to receive official communication through my aides-de-camp, the proper official channel. I appointed Edward Bonny one of my aides-de-camp.

Truman Gillett, jun., made the following affidavit:—

"State of Ill., City of Nauvoo.

June 18th, 1844.—Personally appeared, Truman Gillett, jun., before me, Willard Richards, Recorder of the City of Nauvoo; and after been duly sworn, deposeth and saith that on or about the first day of June, 1842, while passing up the Ohio river on steamboat *Massachusetts*, deponent overheard two men, one a resident of Missouri, and the other of Ohio, as reported, conversing together concerning incidents on the Upper Mississippi, when one said to the other—'If Law could have succeeded in getting an introduction for us to Joe Smith, damn him, we would have gagged him and nabbed him; and, damn him, all hell could not have rescued him from our hands.'

The next morning deponent got in conversation with the man before-mentioned from Missouri, who stated that he had been on the Upper Mississippi on busi-

ness; that he stopped at Nauvoo on his way down with some twelve or fourteen other men, who laid a plan to kidnap Joe Smith; that some of the company queried about getting access to him, but one of them said he knew they could if he could find William Law. They called on William Law in the evening to get an introduction to their great Prophet, and Law went with them to the gate, where they were stopped by the police, 'and it was well for him that we did not succeed in getting an introduction to him.'

Deponent said—'Did William Law know your business?' and he said 'Yes.' Deponent asked—'What have you against Joseph Smith? Did he ever injure you?' The man replied—'No; but he has others.' 'Did you ever see him?' 'Yes. I was one who helped to run the Mormons from Missouri' and related many circumstances concerning the Missouri mob.

Deponent said to the man, he was acquainted with William Law; considered he was an honourable man, and was led to doubt his being engaged with them in a conspiracy against Joseph Smith. He replied—'God damn you! it is true whether you believe it or not,' and repeatedly affirmed it. Deponent did not believe the statements of the man from Missouri, as mentioned above, until after hearing the recent developments before the City Council.

TRUMAN GILLET, Jun.

(To be continued.)

{ L. S. } Sworn and subscribed at the time and place above written, before me,

WILLARD RICHARDS,
Recorder, C.N."

At 8 p.m., wrote the following:—

"Nauvoo, June 18th, 1844.

H. T. Hugins, Esq.

Sir,—I received your communication from Burlington per Capt. Anderson; also Dr. Hickok's from Springfield; and I feel grateful for your favours, and congratulate you and Mr. Smith also.

The enemy, or mob, is prowling in the southern and eastern part of the county, and threatening us with extermination; and we ask the friends of peace and good government everywhere to use their influence in suppressing the spirit of mobocracy, and sustain us in our righteous course.

So far as you can conscientiously speak in our behalf, and lend your influence in our favour for the public good, your favours will be highly appreciated.

Please show this to Dr. Hickok and such confidential friends as you think proper. Also request Mr. Dunlop to direct his letter to me.

The bearer, Dr. Wakefield, will give you all particulars.

In haste, I remain your friend, respectfully,
JOSEPH SMITH."

I sent the letter by Dr. Wakefield to Burlington.

CORRESPONDENCE.

SCOTLAND.

Dundee, March 17, 1862.

Dear Brother Cannon,—After holding a very interesting Conference at Glasgow on Sunday, the 9th inst., which was numerously attended, and enjoying a social treat at a Branch tea-party there on the following evening, and after bringing my stay in Glasgow to a termination, I left on the morning of the 13th for Cowdenbeath in Fife, brothers Stuart and Sloan being my companions. A rapid ride brought us, at about 8 o'clock, to the field or plain of Bannockburn, rendered historically famous as the spot where the army of Edward the Second was defeated by Robert Bruce, which victory established the independence of Scotland by effectually destroying the English monarch's power of executing his schemes of

territorial aggrandizement. The contrast between the period when the sounds of contending hosts engaged in deadly conflict woke the echoes of the neighbouring hills, and the present when the valley presents the aspect of peaceful cultivation—when the plough and spade prepare the waiting soil to receive the seed of future blessings to humanity in a harvest of earth's life-sustaining production, with no ruder sound to disturb the slumbering echoes than the shrill whistle of the locomotive as it speeds over its iron track, leading to their varied destinations its ever-changing freights of human life—was suggestive of the march of mind in the path of progressing and ever-increasing improvement. At a distance of about three miles to the north-east of it, lies Stirling, the theatre of many

stirring events in ancient Scottish history, where we changed cars and proceeded on our journey.

As we rolled away over the river Forth, it stretched out its winding coils like a huge serpent of beaten silver as it glistened in the morning sun. After crossing the river, we caught a hasty glance of the city, with its castle-crowned hill, which we could but partially see from the railway station. About a mile and a half further, we passed the Abbey Crag, where the foundation-stone is laid of a monument to Sir William Wallace.

At ten minutes to ten we reached Dunfermline; and after having partaken of some refreshment, kindly prepared by brother James Hoggan, the Branch President there, we went to see the old Abbey grounds, which we found were closed; but we obtained admittance to the old Abbey Church and its grounds, brother John Hoggan kindly acting as our cicerone, guiding us round. There are many historic reminiscences connected with the old building, which stands in a wonderful state of preservation, considering the date of its erection, sometime in the eleventh century. It has been the resting-place, when death closed "life's fitful scene," of the bodies of seven kings and three queens, including Malcolm Canmore, its founder, and son of King Duncan, murdered by Macbeth, his queen St. Margaret, and Robert the Bruce. Two stone coffins are shown inside said to have belonged to two of Malcolm Canmore's sons. In the new part of the church, erected about forty years ago, stands a pulpit over the grave of Bruce; and at the end on the outside is shown the grave of St. Margaret, a Saxon princess, who first introduced agriculture, and perhaps civilization, to the inhabitants north of the Frith of Forth. This spot was once within the limits of the old church.

At half past three we started for Cowdenbeath, and were met at the station there by Elders Brown and Leatham, and a little further on by brother Gillespie, the Branch President, by whom we were kindly received. A very interesting meeting of the Saints, whom I addressed for some time, closed the labours and journeyings of the day.

Next morning we started for Dundee, and arrived in safety, where we were

met by brother Baxter. We held Conference here yesterday, and had good meetings, at which the Saints indicated, by the warm glow of genial feeling which overspread their countenances, that they enjoyed themselves, and were desirous of travelling in the path of ceaseless progression.

Thus far we have enjoyed the kind mercies and preserving care of an ever-indulgent Parent; for which our hearts are drawn out in gratitude and love.

I purpose extending my labours to Arbroath, leaving for that place tomorrow; from whence I will move southward towards Edinburgh.

May the blessing of our Father ever be with you in all your labours. With kind regards to yourself and the brethren in the Office,

I remain your fellow-labourer,
AMASA M. LYMAN.

✓ ENGLAND.

SHEFFIELD DISTRICT.

Leeds, March 13, 1862.

President Cannon.

Dear Brother,—I returned to this Conference on Tuesday the 11th, leaving all well, and finding things the same on my arrival here. On Monday night we baptized four persons at Goole—a woman and three sons. Last night again we baptized a man who had belonged to the Church. The work of the Lord is slowly but constantly progressing in these parts, and I trust that we are steadily advancing in the knowledge of the truth, and in wisdom and faith, and every good work. I can see much to be done, and that could be done, if we had sufficient force, or ability and labourers. I have nothing to complain of. Still I could wish that myself and the brethren were better qualified for doing good. I believe we do the best we can, and I am surprised to see the results sometimes of our feeble efforts. Surely the Lord has blessed us greatly, and I am truly grateful towards him for his mercies. My heart rejoices in the work, and my desires and determinations are to continue on faithful and humble.

Some of the Saints are getting quite anxious for the time to come when they shall bid farewell to England and their former homes, and commence their journey across the mighty deep towards

the land of their inheritance, while those who are a little behind in means, &c., are anxious to raise the means and be ready when the time shall come, and are rather wishing they had a little more time. Yours truly,

JOSEPH F. SMITH.)

✓ SWISS AND ITALIAN MISSION.

Basle, March 11, 1862.

President G. Q. Cannon.

Dear Brother,—Brother Ballif and myself left Basel, February 22nd, for Zurich; held meetings there on Sunday; and on the 24th I started in company with Elder Huber to visit the Saints in his District, East Switzerland. On the 2nd inst. we held meetings in Landshlacht: about 50 Saints present,

and a number of strangers. We had an excellent time, and in the evening baptized two. On the 15th we held meetings in Herisau, Canton Appenzell; and on the 9th in Uhlenbach, Canton St. Gallow. In the two latter places the police are very watchful, ever endeavouring to fasten some of the first-class "Mormons."

Brother Ballif visited the Saints in Bern and Obertand on emigration business. The Saints in general are feeling well, although in many places they are not allowed to assemble, or let it be known that they belong to the Latter-day Saints. Nevertheless they think nothing of walking ten or fifteen miles to meeting.

JOHN L. SMITH.)

SUMMARY OF NEWS.

SPAIN.—A letter from Madrid (10th March) to the *Messenger de Bayonne* brings information that the day previous a destructive conflagration had reduced to ashes the famous Alcazar of Segovia, with all the antiquarian and artistic treasures stored in that venerable pile since the days of Ferdinand and Isabella. An immense assortment of ancient armour and 12,000 volumes of recondite learning perished with records and muniments of an early period.

ITALY.—The *Correspondance Bullier* says that the French Government has had very important despatches from Rome touching the discoveries made after the arrest of Venanzi, the secretary-general and keeper of the rolls of the famous "National Committee." It is asserted that among the papers seized is a list of five thousand affiliated members of the committee, together with the organic statutes of the association. The members are divided into centuries, each commanded by a centurion. Every centurion has a special section of Rome marked out for his administration, so that in case of a revolution a word from the committee would at once call into existence an organized municipal government. It is also alleged that a list of persons condemned to death or banishment by the committee has been found, and that the number is very considerable. The key of a correspondence in cypher is said to have been discovered.

GREECE.—A letter from Athens of the 20th February gives the following details of the insurrection:—"The insurrection broke out on the night of the 12th of February. The leaders of the revolt are Lieutenant-Colonel Artemis Michou, Major Botzaris, Lieutenant Grivas, Lieutenant-Colonel Coronaios, and Major Zimbrakakis." The programme of the insurrection is as follows:—"Abolition of the actual system of government and the installation of another guaranteeing the liberties of the people; dissolution of the present Chamber; the convocation of a national assembly, assuring to the nation the recovery of its liberties trodden under foot, and the accomplishment of the general patriotic wishes of the nation." The revolted Greek army will, according to the latest despatches, soon march on Corinth and Athens. Despatches on Greek affairs are passing between the Cabinets of St. James's and the Tuileries. The Turkish Government has sent a strong force towards the Greek frontiers.

TURKEY.—Several Bulgarian delegates, having arrived at Odessa to request passports for Turkey, have been threatened by the Governor with being sent in